THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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DISCOURSE BY ELDER FRANKLIN D. RICHARDS.

THE following discourse was delivered by Elder Franklin D. Richards, on "Times and Seasons," at the General Conference of the Church, in the Tabernacle, Salt Lake City, Sunday morning, April 5, 1896.

After the very precious instructions that we have been listening to from our First Presidency in the Church and in the Priesthood, I feel, on being called upon to speak, as though it was not following the rule of giving the best at the last of the feast; but being thus called, I desire to give my testimony with the rest of the brethren. And in this vast congregation, while it is difficult for us to make all hear, I would ask the people kindly to be as quiet as they can, so that we may, most of us, hear, and I will try to speak so as to be heard; and if the Lord pleases to give us a generous measure of His Holy Spirit we may still be edified.

I have been exceedingly refreshed by the instructions of yesterday and to-day, and I realize that it is an instructive, interesting and important time in which we live; and if we can but understand the importance of the times and the circumstances that surround and attend upon us, no person who possesses the spirit of Zion, can be otherwise than happy and rejoice in the multitude of the tender mercies of our God which He is bestowing upon His people. It was said by an ancient wise man that "there is a season and a time to every purpose under the heaven." There is a time to sow and a time to reap, a time to plant and a time to gather. There are times when it appears as if all nature was by the frost of life not only hidden up, but when the severity is so great that it seems as if it must be killed outright, and that vegetation could not start in the spring. Then again we see the opposite extreme in the summer, when the heat is so great that human flesh and blood faints and subsides before it. Now, when we look at the great work of the Lord in the last days, there

is quite a similarity in the course of God's providences to His people to what there is in the course of the seasons of revolving years. The work of the Lord has had its time of refreshing and sunshine, of sowing and of maturing, and reaping the plentiful, the bounteous, the glorious harvest, in the temples of God for instance, as they have been completed and dedicated, and as we have received the blessings of heaven therein. While on the other hand there have been times of persecution, affliction, sorrow, and distress, until to all outward appearance it would seem as if the tree of life which God had planted in the earth had been about frozen to death.

Such was a time in Missouri, when the Prophet and his immediate associates were in prison together; when other brethren by the score were in other prisons; when the voice of the military chieftain told us we need never expect to see our Prophet again, and we were, with all military sternness informed that we must locate as other people locate, and never organize again in wards and stakes, under bishops and presidents. The consummation of that serious event looked like destruction for the Church. We were banished from the state, and it took all that winter with all the brethren could do to help everybody get out from those distressing conditions and into the State of Illinois. There spring opened. There was found a feeling of kindness, benevolence and generosity on the part of the good people of the City of Quincy and the regions round about; brethren came and went, took up farms, worked them upon shares, hired out, and did whatever they could to sustain life, get their families located, and overcome the adversities of the previous year.

What was the result? As this spring weather opened to them, they got situations and labor. In a little while the Prophet Joseph came along, having been delivered by the almighty power of God, also his brother Hyrum, and the brethren of the Apostles. Directly the work of the Lord began to prosper, Brother Joseph purchased a place for Nauvoo, bought out Commerce, because it was so sickly that other people could not live there. Nauvoo was built up in the short space of seven years, and a temple was built there which cost about a million dollars. That was a glorious summer's work. Our Elders went everywhere preaching the word, explaining to the people around them the faith that we were persecuted for and driven from state to state, telling them what was the cause of the terrible frosty winter that we had been passing through; and it had its effects. Many people were gathered in. Nauvoo became a glorious city. People came from New Orleans, from New York and from Canada to find out and hear the word of the Prophet Joseph, and to see what these people were doing, because they made the welkin ring from morning till night with the saw and hammer, building up that beautiful place.

Well, before the temple was completed our Prophet laid down his life, having been led like a lamb to the slaughter. But the work of the Lord went on. Our treaties with our enemies allowed us a certain period to get our wagons together, and another terrible winter set in upon us. We had the journey over the prairies of Iowa, the period of sickness, the cold of the winter, the suffering in Winter Quarters; and we journeyed over

the plains exiled—Israel in the wilderness—the kingdom of God on wheels —for about two years, till we arrived in this "great American desert"—a country of sage-brush, grease-wood, wolves, and Indians. We got here and winter began to break again. A little experience soon taught us that the Lord would bless and prosper us and make the earth fruitful for our sakes, after striving to keep His commandments and to do His will. We had hardly got located here, however, just so that we could spend the 24th of July and have a good dinner under a bowery, when at the following conference the Twelve were started off—President Lorenzo Snow to Italy, Erastus Snow to Denmark, John Taylor to France and Germany, and Franklin D. Richards to England. The Elders went abroad everywhere preaching the Gospel, and found people willing to hear. What was the matter with this people, driven out from the nation and having to become a people to themselves? And yet the Gospel spread abroad. In England and other European countries, people were added to the Church by the thousands and tens of thousands in wonderful rapidity. The work of the Lord prospered, and we had another summer time to a certain extent, locating settlements all over this country and building four temples. Then behold, another winter set in.

You know, winters are not always of the same temperature. We sometimes have a winter that freezes so hard that bark on the trees becomes loose, and then we have other winters that are mild. Well, we had a winter set in here that was so severe that nearly all manner of business was closed up—except the marshals, the attorneys, the courts, and the penitentiary; they were about the only line of prosperous business that was done here during that winter of some six to twelve years ago. Now, the Lord has seemed to cause these things to work in this way. It seems to be a natural periodic state that we pass through from time to time. It happened that during this winter, when we could not be abroad preaching the Gospel (for you must know our Elders went sometimes clear to the sea and back again and reported that they could not get a house to speak in anywhere, not even a congregation out of doors), the supreme court in Washington, had our leading men's characters brought up there and canvassed, and the decisions of those courts were published and have gone abroad in the court reports into all the spheres of legal lore throughout this country and the world; and so we became advertised while we were staying around at home and away from home taking care of ourselves as best we could, we were making acquaintances through the attorneys and the courts in the higher circles of life.

When this had been going on for some months and years, there was a council held down East, and our leading ladies were invited to join the National Council of Women, in Washington and they reported the Relief Societies, etc., and those reports were published in the papers and books, which have gone to all the States and Territories of the Union, and in a higher circle than merely those that are plowing and sowing, the mechanics, etc. These means the Lord employed during the hard period of our winter. It was not very much the "winter of discontent" after all. He made us to become known among the people. They could take these

books and hunt over the decisions of the law courts, and they could read the reports of this grand Council of Women from all parts of the world, and quietly learn something about us.

Directly there was a great call for all the inhabitants of the earth to come to Chicago and celebrate the World's Columbian Exposition. At this Exposition there came commissioners from all civilized countries; many of them got a chance to talk with our brethren and sisters in Chicago, and a number of them came to Salt Lake City. We gave them copies of our Church works and of the History of Utah, which they carried off with them to their homes, and they have no doubt been reading over these things. So the work has been going on. Our dear sisters and brethren of the choir went down and really put the country on its mettle in music. Thus we got some of the fine arts before the people of the earth. The Presidency went along also, and as has been shown you this morning, the Mayor of Independence welcomed them and accompanied them to the hall where they could exchange congratulations publicly.

These things have been going on until, I want to say to you brethren and sisters, and especially the Elders of Israel, spring-time seems to be on us again; and as the earth, after the frosts and snows of the winter, is being broken up and pulverized and prepared for the seed, so calls are coming from all parts of the earth for Elders. "Where can we find an Elder?" "If you have an Elder coming this way, please direct him to our place." Calls are being made, and the people of the earth are now ready to hear the Gospel. I want to tell this legion of Seventies that are before us—the bone and sinew of Israel, if you please—and the multitudes of the Elder's quorums, that the time has come when the inhabitants of the earth want the Gospel; want to know what it is that we have been making such a fuss about in the earth, keeping the courts busy and the penitentiary full. They want us to send some Elders along, that they can ask questions of them, and that the Gospel may be explained unto them. We have calls for Elders from sea to sea and from the rivers to the ends of the earth. The time has come when we must rise up and sow—go forth and scatter the Gospel seeds throughout the lands. The inhabitants of the earth are ready to hear it, and it is our duty, and it is made the duty of the Twelve Apostles, and especially you have made it the duty of the missionary committee, to hunt up Elders and send them abroad to preach the Gospel. We have had a good deal of difficulty to find them as fast as they have been wanted. One mission in the South called for one hundred extra Elders. We have a thousand or more in the field; but there is wanted a great multitude yet to go everywhere, and we are seeking through Israel, almost with lighted candles, to find men of suitable spirit and faith—men that can go and preach the word of God to the nations of the earth. There never has been a time when we have been so able to do it as at the present time. I know one says, "I am owing something;" another, "I am a little in debt," etc. Arrange these things from this day forth, as if you knew you had to go on a mission. Then when you are ready to go, you will be ready to stay if you are not wanted. I do dot want you to think it is a difficult thing. We do not ask anybody to go on missions until they can

go reasonably and consistently with the spirit of the Gospel, with the faith of their kindred, and with the blessings of their Bishops and Presidents. In the beginning, when Presidents Young, Woodruff, Snow, and others that are around me, were called to go and preach the Gospel, and had nothing to go with, we went whether we could or not. You do not have to do that to-day; you are given time to go consistently and comfortably. But I give you notice that we want Elders to go and preach the Gospel; for now is the time when the desire of the people is open to receive it. It is the great leading duty of Israel to preach this Gospel to the nations of the earth, laid specially upon the Twelve Apostles with the First Presidency to see that it is carried out.

Think what the Lord is doing for us! A little while ago we were set upon fiercely by the government, and if the Lord had not come to our rescue to tell us we might suspend operations in some of His ordinances, not only would our public and our private property have been taken away from us, but our temples would have been closed up. Now the government has come back, and gave us, a while ago, our personal property, and last week, by enactment and the signature of the Executive, they restored to us the real property, execept that which has been lost and wasted in the handling.

We have occasion to rejoice in this. The work of the Lord is beginning to triumph in some of these matters. This is the first time we have had the chance to hold the general Conference with these Stars and Stripes over us in the relationship we sustain to them now. Utah is no longer a territory, looked upon with suspicion; but it has become a state—I had almost said a sovereign state. Well, if the states are sovereign, then I suppose Utah is sovereign, too. Heretofore we have always had to go under the direction and counsel of the President and Congress of the United States; but now we have a state organization, and a Governor, a native born Governor, who can give letters of commendation to honorable men and can introduce them to governors of other States and men in high positions. Thus the Lord is opening the way, by which we can carry the Gospel wherever it should be carried.

I think, brethren and sisters, we ought to rise up to the possibilities and opportunities of the situation, and spread the knowledge of this Gospel. If you have relatives out in the world, and you may have been slow to communicate with them, keep up a kindly, friendly correspondence with them. If you have been backward in sending the word of the Lord to your kindred, send them some of it. Let them be enlightened. Feed them a little. As Brigham and Heber used to say, hand them a little salt, that they can taste of it and see how good it is. And so let us go on with the good work of the Lord which He has given to us to do, and let us work while it is to-day.

You know, in going out in a great field, where some of the land is high and some low, that which is on the knolls ripens the quickest, while down in the swales it doesn't get ripe so quick. It is just so with this great vineyard of the Lord and field of the world. There are spots and places where it is ripe sooner than others. But we want to be prepared and ready that

when the summer is on we may gather in the harvest. When the spring-time comes we want to cast in the seed—the word of the Lord, that we may by and by, in the autumn, realize a great ingathering, a harvest of souls, to Zion, that shall increase and extend and multiply, till we will be building other temples, other stakes, and multiplying the wards of Israel throughout the land. You must not think because we have become a state, and these sisters must not think now they have the franchise, that we have got it all and we can sit down to enjoy it. This is simply the armor that God gives us to pick up and buckle on to go to work for another summer's labor. The winter has gone again, and after the sowing the Lord will bring the harvest as He would have it. We need not wonder or marvel about things in the future; we want to be up and doing to-day.

Now, I want to notify you Elders that in going abroad we wish you, when you get to be presidents of missions, to bring home the very best published histories there are of those countries that you go to, so that we can have the history of the generations of men on the earth in the Historian's Office; and we do hope, now that the government has given us back our substance, that some time we shall have a Historian's Office that will be a credit to the Church, so that we can preserve the records properly. I wish you to see that there are good, complete records instituted in your conferences, in your missions. And when you go to those nations where they are led by chiefs, in tribes, as in New Zealand among the Maories, (and among the Lamanites, if they don't get killed off before their day comes,) you get at some of those venerable old Maori chiefs, and you will find they are full of the genealogy and history of their tribes and will take you back by tradition for hundreds of years. Get what they know, and write it for the benfit of those people that live around them; for when they come up to Zion or when temples shall be built in their midst, they will find that the people of Zion are getting up records of their fathers. We must begin to be Israel in this direction more than we have been before.

These are some of my ideas just now, as I enjoy this rich and precious and glorious conference that I am sharing with you. We talk about our sons and our families. It really makes folks feel terrible all over if they see their families not in so good a situation as some of their brethren's. But we must just do the best we can, and then the Lord will do the rest for us, and set angels to help us. It is precious that we can look back to so great a father as Abraham. The Lord says, "For I know him, that he will command his children and his household after him." And so he did. He instructed them concerning the very first commandment, "Thou shalt have no other gods before me." While he had one side of his family, the descendants of Sarah, that came to be Twelve Tribes to enter into the Gospel covenant and the power of great salvation, there was another side of his household, the descendants of his other wives, that have gone off in the line of Mohammedanism. But as different as their views are from ours, they have maintained that feature which our father Abraham taught them, that they should have no other gods before Him, and with them

there is but one God, and Mohammed is His prophet; while with us there is but one God, and the Lord Jesus Christ is our Savior. If we can establish our children in the right ways of the Lord, that is what we ought to do. But we can look back over some of the best families of Israel, beginning with the Prophet Joseph's family and going all along the line, and where are they? Look into the world and at some of the best preachers among the different denominations—men living up to the best light they have—and some of their children are the renegades of their town. Well, if men do the best they can, there will be help given to the righteous. Think of Father Abraham! The Lord has told us that he has passed the angels and the Gods and gone into his exaltation. Where are his generations? where are these Moslems? Father Abraham has gone up to where he has power—power with the Gods, power with the Son of God, power with the courts of heaven, power with the council of the Eternal. He has a work on hand. In this world he has a multitude, like the sand of the sea-shore, and they have to come around in time or eternity, to inherit the presence and glory of their father Abraham in the eternal world, so many of them as can be rescued through obedience to the Gospel. I hope the Lord will bless us, and help us to understand the times and seasons in which we live, that we may make the most and the best of them, glorify His name and build up His Church.

The Lord is going to turn the favor of the best men on earth towards this people as fast as we will let Him. Men already have come here with their millions and offered their money to us. They sense that we are a people who are trustworthy, and that pay our debts. They sense that we are a staid people, and our merchants have paid their debts in the East and maintained as good a financial reputation as any people in these whole United States. (We can say "these United States" since we have got in.) Why do they feel that way? It is because they see the integrity of this people; that during the late panic banks did not close up and burst us all to pieces and ruin everything, but held steady. They see virtues among this people that make them feel safe that if there is a people anywhere where they can invest and do business with safety, they are here. We have the least number of defaulters among us, we have the least bankrupts among us, we have the least of anything of that kind that is mischievous and bad.

We need to cultivate these virtues, not in our merchants only, but every man, woman, and child ought to be brought up in a culture of these graces and virtues, so that we can stand up and be exalted above every other people; and the glory of God will come upon Zion, and they will look to her as the safest and best place for their great treasure storehouses and the establishment of all that is good. We will have men come in here with means to build railroads, and make labor for our brethren, and cause them to rejoice, so that they can get a little money to pay their debts and their tithing with. I pray the Lord to bless us all in cultivating every grace and virtue that the Gospel grants us, that we may so live as to be proper exemplars in the Church of our God, and be worthy of the blessings that heaven has to bestow upon us. May it be so. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 18, 1896.

MEN SHOULD THINK FOR THEMSELVES.

A MAN of genius is one capable of conceiving original ideas or forming new combinations, one who thinks and acts independently. Mankind in general have the power of original thought implanted within them, but they often neglect to make use of it. They are prone to allow others to form opinions for them to accept. Newspaper editors claim that they are the moulders of public opinion. The principal reason why they are such is because the masses of the people, without much study or thought of their own, accept the ideas advanced in the papers, whether right or wrong; hence the journalist wields a power in the land either for good or for evil, according to his disposition or his judgment.

The same influence the newspaper writers exercise on public opinion in general the ministers exercise on religious thought. Their power is, therefore, felt among mankind, and is productive of good or evil according to the character of their teachings.

One reason why there are so many people who cannot appreciate the beauties of the Gospel as taught by the Latter-day Saints when it is presented to them is, they do not think for themselves, and are influenced more by what they read in the newspapers and hear from the pulpit than by their own investigations. In some matters it may be quite proper for one to rely almost entirely upon the judgment of others rather than upon his own. Should, for instance, a person who is not an experienced builder, wish to construct a house after his own model or design, it would be wise for him to heed the suggestions of those who understand that class of business, especially if all builders were agreed that his plan was not a safe one. It is to be conceded that one who has made a special study of a certain subject ought to know more about it than one who has not. The different kinds of work required in a civilized community are consequently divided up among men who follow different occupations. Instead of every man building his own house, making his own furniture, raising his own garden and farm products, being his own doctor, etc., one man makes a specialty of one class of labor and becomes skilled in that pursuit, another man follows another line of business and acquires excellence in that, and so on. This plan simplifies matters, and permits mankind to make greater progress in the arts of civilization. It is evident to all that this is eminently proper. One person cannot, possibly, become skilled in all branches of business, however intelligent and skillful he may be.

It makes no moral difference whether a man builds his own house or

gets someone else to build it for him and pays for it by performing labor to which he is accustomed. Either way would be legitimate and right. But religion is different from business. It is a matter of personal conduct, and each individual is held personally responsible for his acts. He cannot entrust someone else to perform his religious obligations, and then, if they are not performed properly, cast the responsibility upon the person he employed. A doctor is not justified in bargaining with his neighbor to look after his bodily welfare, and in return have his own spiritual welfare attended to by that neighbor. Nor should any person rely upon his fellow-man entirely for spiritual guidance. Whatever his occupation may be, he should devote time to religious thought and study. The fact that there are so many forms of religion should cause him to think more for himself upon the subject. In most all other studies and pursuits people do not differ so much, and one can rely upon the opinion of another in regard to ordinary affairs; and even if he is misled in such matters the consequence is not so serious. But upon such a sacred matter as religion he should think and decide for himself. There are hundreds of religious creeds in the world. It is possible for all to be wrong, but impossible for all to be right, for there is but one Gospel and one way. As stated by Paul to the Ephesians, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

The Latter-day Saint Elders, while engaged in distributing tracts frequently meet persons who have accepted the orthodox ideas about religion seemingly without question. Having been raised in a community where certain religious principles are taught, and having heard them from their youth they accept them without making much if any personal inquiry. Many in simple submission follow in the footsteps of their parents by uniting themselves with the same church that their parents were members of, and if asked why they do not investigate the beliefs of others, they justify themselves by saying that what suited their parents is good enough for them; that their parents were good, honest souls, and they themselves if they follow in the same path can expect as great a reward as they believe their parents are entitled to and will receive.

Yielding humble submission to parents' wishes and giving them due credit for having wise discretion in religious as well as other matters are commendable virtues when properly exercised; but a person in taking such a course as the one just outlined does himself, and unintentionally his parents, an injustice. There may have been good reasons for such a one's parents to have taken the course which they had. They may have made diligent inquiry and sought most earnestly for religious truths and then decided according to the best light they had. But in doing so they in all probability had no idea of choosing a religion for their posterity after them to accept without thought. Most likely any parent upon due reflection would prefer that his children after him should be led in their religious decisions by the light they might receive after making the subject a matter of study and prayer. A new generation may bring with it new light upon religious matters as well as upon other subjects.

If, during Christ's personal ministry upon the earth, people had refused to investigate His doctrines because they thought the religion of their parents was good enough, the Gospel would not have benefited them, but rather they would have been condemned for not receiving it. A person may with as much consistency refuse to investigate the merits of electricity for lighting his house, because his parents, knowing nothing better, used candles and were apparently satisfied with them, as to refuse to investigate other religions than that of his parents, because they were seemingly satisfied with it. E. F. P.

We have received number one of *De Ster*, a monthly publication in the Dutch language, published by President George S. Spencer of the Netherlands' Mission. This will supply a want much felt by the Saints there. They are now able to read in their own language sermons by our leading men, articles written on the principles of the Gospel, and a current report of events transpiring in Zion, thus keeping more in touch with the balance of the Church. This number contains two original articles besides the editorial, a sermon by President Joseph F. Smith, an article by Elder B. H. Robers, Utah News, etc. On our visit to the conference at Rotterdam a week ago we found the Saints highly delighted to have a "Star" of their own. We wish the little paper success, and hope that the time is not far distant when it will make its appearance oftener. *Der Stern* in its notice of the new-comer calls it the fifth "Star" on the firmament of the European Mission.

Arrivals.—The following named Elders arrived in Liverpool June 17, 1896, per American Line Steamer *Pennland*: For the British Mission—Manassah Smith, Granger; Solomon E. Smith, Draper: For the Swiss and German Mission—H. M. Warner, Provo.

Releases and Appointments.—Elder Peter Sundwall has been honorably released from presiding over the Scandinavian Mission to return home June 20, 1896.

Elder C. N. Lund has been appointed to preside over the Scandinavian Mission.

Elder A. L. Booth has been honorably released from laboring in the Millennial Star Office to return home June 20, 1896.

Elder James Duckworth has been honorably released from presiding over the Liverpool Conference to return home.

Elder Samuel Gerrard has been appointed to preside over the Liverpool Conference.

Elder Manassah Smith has been appointed to labor as Traveling Elder in the Birmingham Conference.

Elder Solomon E. Smith has been appointed to labor as Traveling Elder in the London Conference.

Welsh Conference Notice.—The Welsh Conference of the Latter-day Saints will be held at 188 Cathays Terrace, Cathays, Cardiff, on Sunday, July 12, 1896. Meetings will commence at 10:30 a.m., and 2:30 and 6:30 p.m.

FROM VARIOUS MISSIONARY FIELDS.

THE following account of a public discussion held in Belfast, is taken from a letter written by President Charles Peterson, and dated June 13, 1896:—

Last Thursday evening, agreeably to the appointment, we met at the Lancasterian Hall, to take part in a debate which had previously been arranged, and which was an outgrowth of the discussion we held in the same hall two weeks ago.

The question to be considered was, Is the Book of Mormon inspired of God? Bro. Thos. Adams had been appointed to represent our side of the subject, and to take the affirmative.

At eight o'clock the meeting was opened by singing and prayer. The chairman, Mr. T. A. Marshall, then announced the subject for debate, and called the contestants, Bro. Thos. Adams for the affirmative and Edward Burns for the negative, to take their places upon the platform.

Bro. Adams opened the discussion with an argument of forty minutes proving from Biblical evidences that there was to be a book come forth in the last days—the stick of Joseph in the hands of Ephraim, which should be joined with the stick of Judah and become one in the hands of the Lord. He then showed how the plates from which the record contained in the Book of Mormon was taken, were delivered to Joseph Smith and translated by the gift and power of God. He closed his argument by reading from the Book of Mormon the testimonies of the eleven witnesses, also the statements of Oliver Cowdery, David Whitmer, and Martin Harris, made while they were out of the Church. In the face of this invulnerable bulwark of unimpeachable evidence his opponent was completely nonplussed, and used the fifty minutes allotted to him in a feeble attempt to ridicule the Book of Mormon; but his words fell like the empty tones of sounding brass or a tinkling cymbal upon the ears of his hearers, producing no other effect upon the audience than the disappointment and humiliation of those who had come for the purpose of witnessing the defeat of the Elders and the overthrow of the Book of Mormon.

Bro. Adams occupied the closing twenty minutes in showing the fallacy of Mr. Burns' position; and he asked the people to read the Book of Mormon and learn for themselves what it contained, calling their attention to the promise made by the Prophet Moroni unto all who will read it with a prayerful heart and a sincere desire to know the truth, that God would give unto them a testimony of its divinity.

We feel that our prayers were answered and that God was with us, and that our earnest efforts to vindicate His holy word, were crowned with success, to the discomfiture and chagrin of our opponents, and the joy and satisfaction of all lovers of truth. The result caused a marked change in the sentiments of many of our hearers in our favor, as was expressed to us after the discussion was over.

SIDNEY RIGDON.

IN the days of the Prophet Joseph Smith, Sidney Rigdon was prominent in connection with the history of the Latter-day Saints. He was a coun-

selor to the Prophet at the time of the latter's martyrdom, and directly after this event he claimed it was his right to stand at the head of the Church as its guardian. The Church by their vote rejected him as their leader, rightly preferring to acknowledge the quorum of Apostles as the legal successors to the presidency. Rigdon thereupon left the Church and was soon lost sight of. Concerning the later years of his life the following items embodied in a letter from Elder Arthur F. Barnes to the *Deseret News* may be of interest:

"While laboring in the Eastern states during the past year as a missionary in connection with Elder Samuel W. Richards, I had the pleasure of meeting a grandson of Sidney Rigdon, a gentleman high in judicial circles in the state of New York. In conversation with him, we found that he lived a number of years with his grandfather; that after leaving Nauvoo Sidney Rigdon lived for a short time in Cuba, Penn., U.S.A., locating on a farm, if my memory serves me right. Not being successful there, he moved to the town of Friendship, N. Y., where he remained up to the time of his death, which occurred in 1876. So far as he knew, Grandfather Rigdon, as he called him, took no active interest in any religious body; certainly he never heard him speak of the Mormon religion, either for or against. He was considered a visionary man, and to have been in his younger days a powerful speaker. At times he would write short speeches for some of the politicians. He contented himself around the little town he called home, as never but once after locating in Friendship was known to go farther than five or six miles away, and that was to Philadelphia, concerning some book which was expected to come out. Returning at the end of a week he made no reference to his trip. During the last six or seven years of his life he wrote a great deal, daily using from seven to nine pages of foolscap paper; but as to the subject matter no one knew anything, as at his death all manuscripts were burned, the family not considering them of any real worth; to-day they regret their haste in thus destroying them. His sons identify themselves with no particular body of worshipers, but usually investigate any new doctrine or system that comes before them. The grandson remarked to us that it was fortunate that the leadership of the Church fell upon the late Brigham Young and not on Rigdon, as he, Rigdon, would have been unequal to the occasion of founding the State of Utah and building up the Church financially as did Brigham Young.

"Possibly some items in the above may be of interest to those who were associated more than half a century ago with the then counselor to the Prophet Joseph Smith; and if not to them at least to younger people, that they may know the end of one who devoted so many years of his life in establishing the great latter-day work, and then fell back."

SENATOR CANNON'S MAP.

THE Washington Evening *Star* of Saturday, May 16, says there is now direct and real local interest in Senator Cannon's proposition to construct in the vicinity of the national capital a great ground map of the United

States. When the idea was first suggested it was but little understood. It was by many considered impracticable, but a change of opinion has taken place, and the proposition has many enthusiastic advocates, as may be judged from the fact that the U. S. Senate has unanimously passed a joint resolution creating a commission empowered to attend to the preliminaries.

The scope and character of the map was explained by the Utah Senator in an address before the Senate on April 21, that attracted much attention and drew forth hearty congratulations. Of the plan itself Mr. Cannon said:

"The purpose I have in view ultimately by this resolution is to secure the establishment at or near the capital of our nation of a ground map of this country, which shall furnish in general and in detail a comprehensive view of the vast domain within the boundaries of the United States proper. To provide so large a map as this upon the scale proposed there will be required 625 acres, upon which would be projected all the geographical lines, all the topography, and what map makers call the culture of the United States. Upon imaginary state lines there would run foot paths, so that the observer could pass around each state, and through the larger states, where such paths would not interfere with the topography or the culture.

"Upon such a tract there would first be established the periphery of the United States, 10,855 miles in length of land and water boundaries, and then from the apparent sea level on the east and west the tract would be graded to a vertical scale, corresponding with the horizontal scale, to show the greatest height attained by any of our mountains."

Any season of the year might be chosen for the representation; but the first of June is suggested as the most beautiful one. All the rivers, forests, mountains, valleys, chasms, and all the cities and hamlets of the United States would be reproduced. Upon such a map the Mississippi River, with its Missouri tributary, would be 4,506 yards long and about three feet wide of actual water. Lake Michigan would contain 22,000 square yards of actual water surface. Upon such a body, miniature steamboats could ply. The cities would be probably built of glass, in order that by running electric wires under them they could be illuminated at night.

The financial and physical difficulties to be overcome would be much smaller than might be supposed. Upon the advantages of the scheme the senator said in part:

"A map of this character would at once, upon visiting it, convey to the mind of the observer some correct and comprehensive idea of any physical question under consideration. There is not anything pertaining to railroads, internal navigation, public improvement or to any other development requiring conversance with the physical conditions of the United States but that will be settled by reference to such a map if established.

"Any member of the legislative body, any citizen of the United States visiting here from any section of the country, could gain an idea of the requirements of any part of the west or of the east. People from the Mississippi Valley and from the farther west could see represented the

towns where are manufactured $9,000,000,000 worth of products per annum, the result of quintupled powers within the generation of men now living.

"Upon such a map would be spread out a showing of the 236,000 school houses in the United States, where there are being educated by the state more than 12,000,000 of those people who have the Godlike possibilities of the future.

"Upon this map would be displayed all the colors of all the earth and its culture within our confines—the red soil of the lands east of the Alleghanies, the black loam of the Mississippi Valley and the rainbow tints of the Colorado chasms of the farther west.

"The physical advantages and the educational results to be attained are not so great, in my humble judgment, as the patriotic advantage to the country to have such a map established at the seat of government of the United States, kept in good repair, kept up to date, with probably an attendant furnished by each state to give the information of changes so fast as they occur."

If the map should be so constructed that the vertical scale corresponds with the horizontal scale, the highest elevations on the map, such as Pike's Peak, would be about six feet above the sea level. But it is said to be customary to make the elevations higher, in which case a mountain of the height of that mentioned would be made perhaps eighteen feet.

The matter now being brought before Congress and the public in general, it is to be presumed that it will be carried through. The location suggested on the Potomac is said to be remarkably well suited for the purpose. Such a map would be one of the great attractions of the national capital, and all who have closely studied the matter seem to be in favor of a speedy realization of the project.

HOW VENEZUELA CAME TO BE NAMED.

THE territories now known as Venezuela and British Guiana had been discovered, so the new Blue Book informs us, before the year 1520. This caution is unnecessary; the exact date is perfectly well known. Columbus sighted the island to which from its three mountain peaks he gave the name of Trinidad on July 31, 1498; and on the following day he caught his first glimpse of the continent in the lowlands which form the delta of the Orinoco. He at first supposed them to be a continuation of the Caribbean Archipelago, nor was it till he encountered the strong current running into the Gulf of Paria from the mouths of the Orinoco, and noticed the curious discoloration of the sea, that he realized the full importance of his discovery. No island, he said, could feed a river or rivers capable of discharging so vast a volume of water. He must have reached the shores of some huge continent laid down on no map and as yet undreamed of by mortal man. On passing out of the gulf he turned to the west and sailed along the coast as far as the islands of Margarita and Cubaqua, collecting from the kindly natives a good store of the pearls with which those waters abound. And ever as he sailed the land stretched away on his left hand,

westward far as the eye could see; a fair coast with many good harbors, and in the background a lofty range of mountains. But the great Admiral's bodily strength could endure no more. Racked with gout and fever, and almost blind, he turned his ship's head to the north-west and steered across the open sea for Hispaniola, proposing to send his brother Bartholomew back to continue his discoveries, while he recruited his health on shore. What happened on his arrival at the island is no part of our present story. For two weary years he and his brother labored to restore order among a greedy and mutinous rabble; and when he did at last reach Spain it was, to the everlasting disgrace of the Spanish nation, as a prisoner in irons.

Meanwhile the livelist curiosity was rife at the Court in Granada. The pearls, which Columbus had sent home with his despatches and the charts of his voyage, seemed an earnest of the teeming riches which his sanguine imagination attributed to the new coast. There was at that time idling about the Court a young adventurer, Alonzo de Ojeda. Brought up in the household of the Duke of Medina Celi, he had followed his patron to the Moorish Wars, had sailed with Columbus on his second voyage, and though still quite young had already earned a name for daring and enterprise. Through his intimacy with Bishop Fonseca, head of the Council for the Indies, he had acquired access to all the particulars of the new discovery; and that malignant prelate, the Admiral's life-long enemy, lent a ready ear to his suggestions that he should be entrusted to reap the rich harvest left ungathered by Columbus. It is probable that Ferdinand and Isabella were ignorant of this violation of the privileges granted in their original agreement with the Admiral of the Ocean. At any rate Ojeda's commission was signed by Fonseca alone; and he knew well that if the result of the voyage proved beneficial to the royal treasury Ferdinand at least would ask no inconvenient questions. No one will be disappointed to learn that the voyage was not successful. Neither gold nor pearls were found, and a cargo of slaves barely sufficed to pay the cost of the expedition. But a considerable addition was made to the geography of the new continent. The first land sighted (June 1599) was that now known as Surinam, or Dutch Guiana, some two hundred leagues south of that made by Columbus in the previous year; while the coast was explored northward as far as Cape la Vela, about one hundred and fifty leagues beyond his furthermost point. It was while in the Gulf of Maracaibo that Ojeda, observing how the the houses of the natives were built on piles driven into the water, gave to the place the name of Venezuela, or Little Venice, which the whole province bears to this day.

UTAH NEWS.

(Summarized from State papers.)

The climate of southern Utah has been proven to be very well adapted to the growth of the peanut.

A short time since a grizzly bear wandered into the edge of the town of Price. Its appearance started a stampede among a herd of cattle and caused one of the residents of the town to take to his heels. The citizens in general kept at a distance, and the bear departed without molesting or being molested.